1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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JOHN FISHER

[Facing p. 66 (b)]

1:Radin E-5 (1908-1913) 1923
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a. JOHN FIREMAN
(Front view)

b. JOHN FIREMAN
(Profile view)

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c. WHITEBREAST

d. JOHN RAYMOND

[Facing p. 66 (F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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A YOUNG WINNEBAGO WOMAN AND DAUGHTER

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B OLD WINNEBAGO AND DAUGHTER

[Facing p. 66 (6)]

1:Radin E-5 (1908-1913) 1923
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a. GRAY HAIR

b. RED WING

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302
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c. JAMES RICEHILL

d. ALBERT HENSLEY (Front view)

WINNEBAGO TYPES

[Facing p.66 (H)]

1:Radin E-5 (1908-1913) 1923
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A. LODGE MADE OF REED MATTING

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B. LODGE MADE OF BARK WITH COVERING OF REED MATTING

[301]

C. LODGE MADE OF BARK

[Facing p. 92 (D)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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[516]

a. THOMAS MALLORY

b. WINNEBAGO IN FULL DRESS

[Facing p. 104 (6)]

a. WINNEBAGO WOMEN, SHOWING MODERN DRESS

b. WINNEBAGO WOMEN IN OLD-STYLE SILK APPLIQUÉ DRESSES

[Facing p. 104 (c)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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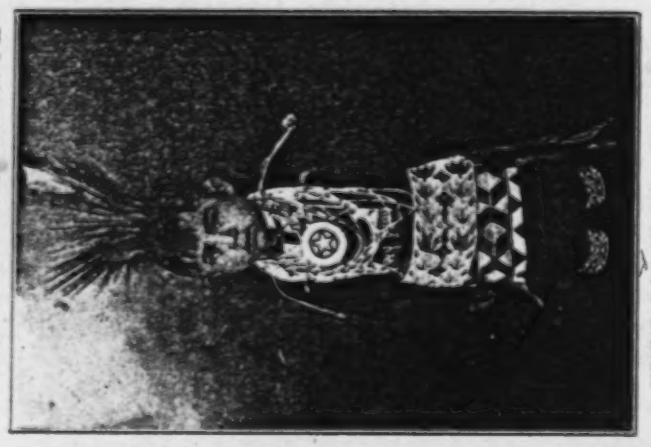

THIRTY-SEVENTH ANNUAL REPORT PLATE 22

a. YOUNG BOY IN FULL WARRIOR'S COSTUME

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BUREAU OF AMERICAN ETHNOLOGY

a. YOUNG CHILD IN MODERN DRESS

[Facing p. 104 (D)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. GROUP OF WINNEBAGO IN OLD-STYLE COSTUMES

b. WINNEBAGO FAMILY

[Facing p. 108 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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[Facing p. 103 (p)]

a. WINNEBAGO, SHOWING MODERN HEADGEAR

b. WINNEBAGO WITH DEER-TAIL HEADDRESS

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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WOMAN'S HAIR ORNAMENTS AND SMALL BEADED BAG

[Facing p. 108 (F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

BUREAU OF AMERICAN ETHNOLOGY THIRTY-SEVENTH ANNUAL REPORT PLATE 29

BEADED ARTICLES OF MODERN TYPE

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[Facing p. 108 (a)]

1:Radin E-5 (1908-1913) 1923
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Method of wearing the hair.—In former times the men wore their hair in two long braids, although some seem to have affected the Sauk and Fox roach. The scalp along the parting of the hair was always painted, the color varying with individuals. There is no indication of any distinctions in the method of wearing the hair among the various clans as found among the Osage. 302 [177]

A variety of coiffures exist among the Winnebago women at the present day and the assumption that these are all recent is unwarranted. It seems probable that in the old days the hair was usually worn in one braid, which on festive occasions was inclosed in a case. This consisted of two parts—a rectangular piece of broadcloth beaded, and long strips of beaded work (pl. 28).

Earrings and bracelets. At the present time earrings are fashioned either of 10-cent pieces strung together or of various ornaments of German silver. Strings of beads also are worn occasionally. Bracelets now are made generally of German silver, while in former times beaded or quillwork buckskin was used. 301 [178]

Arm bands and necklaces.—Arm bands are made either of German silver or beaded work. The necklaces consist of long strings of various articles, as modern wampum, seeds, and elk teeth.

Belts, as well as cross belts, are now either beaded or woven, but formerly they were always woven from buffalo hair. Shell gorgets are generally of the type shown in plates 22, 24, 26, *b*. Tight collars are now made of beaded work. Bandoliers consist of long sashes with bags attached; both sash and bag are always gorgeously beaded. The bandoliers are worn in three ways, with the bag hanging on the right side, on the left side, or in front. Often the same individual wears two or three bandoliers. Garters are now made of beaded work; formerly these were generally made of the skins of various animals, preferably the polecat (pls. 27, 28, 29, 30, *b*). 293

Headdress and taildress.—The Winnebago headdress has been well described by Skinner (op. cit., p. 203), as follows: 301 237

> The typical headdress is a roach or comb-like ornament woven from deer's hair and generally dyed red. A carved bone, somewhat like an elongate isosceles triangle in shape, spread out this roach and was attached near the front to another tubular bone in which an eagle feather was inserted. Often the latter was ornamented with dyed horse hair and rattlesnake rattles. . . . The whole was fastened on the crown of the head slightly back of the forehead. It was usually pinned to the hair, the scalplock serving to hold it on.

A taildress, consisting of the tail of some animal, was worn only at certain dances, particularly the Hecrucka.

HUNTING

In their original habitat hunting was the most important means of subsistence of the Winnebago. Practically all game available was 224

1:Radin E-5 (1908-1913) 1923
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a. WINNEBAGO AND DAUGHTER

b. OLD WINNEBAGO WOMAN

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c. WOMAN AND CHILD, SHOWING CRADLE-BOARD

d. WOMAN AND CHILD, SHOWING METHOD OF CARRYING INFANT

[Facing p. 126 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. INFANT WITH ORNAMENTED CRADLE-BOARD

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b. GROUP OF WINNEBAGO

[Facing p. 126 (8)]

lt Radin E-5 (1908-1913) 1923
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ORIGIN MYTHS

FIRST VERSION (TOLD BY A MEMBER OF THE CLAN)

This is the origin story of the Deer people. In the beginning a black deer accompanied by an elk appeared in the center of the earth, and they went in the direction of the east. There they were going. Then the black deer said, "My dear younger brother, I am heavy on account of my excessive fatness, go you alone and I will remain here." So he remained there and did not go; and then to the center of the earth, to the place from which they started, he returned. Then he came back to the earth, and again they asked him. Four times they asked. There the necklace of money ornaments he recognized, the black deer did.[a] Thus the Deer clan beat them, and therefore they have the name *Black-Deer-chief*. As they went so they returned again. Again the necklace made of money he (the black deer)[b] recognized. The earth they went around. Then again the black deer went to the east. It was a large one who went ahead, and as he was going along, to his astonishment, they reached the place from which they had started.

"My younger brother," said Black-deer, "you try to do it."[c] And the second-born went ahead and the others followed, and again they were drawn back to the place from which they started. Then the third-born went first and the others followed and the same thing happened. Then they told the fourth-born to go first, and he went in front and suddenly he struck his horn, the one on the right, upon the earth, and, behold, grass suddenly appeared. It was a very white bud that he had caused to appear. Then he struck his left horn on the earth, and he made a tree appear and the fruit of this tree was meant to be eaten. Then they ate the fruit of the tree. The top of the tree there they ate. Thus they said. And they call a woman even to-day *She-who-eats-the-top-of-the-tree*. And then they began to walk and the earth trembled from their walking. Toward the east side they went. From this fact they have a name, *He-who-shakes-the-earth*. And again as some of the brothers were small they have the name *Small-deer*. They also have the name *Walking-leader*. And they also have names *She-who-comes-back* and *He-who-comes-back*, because in the beginning they always came back to the place from which they started. Whatever actions they went through, from these they derived their names.

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[a] The thought is not quite clear here, due to the fact that something has probably been omitted by the narrator.

[b] There seems to be a contest between the deer and the elk as to who would be able to see the "money-necklace" first. Under the term "money-necklace" they evidently mean the medallions distributed by the Afterdream Ceremonies to those whom they recognized as chiefs. The recognition of the "money-necklace" is evidently going to decide the relationship between the deer and the elk.

[c] Some power is evidently drawing them back to the place from which they started.

3:Michelson E-4 (no date)1935

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In each village, the two civil chiefs, appoint all the officers, deemed necessary, civil and military, who obey them implicitly. There are two ways of arriving at these high stations, by birth and by election. When the father dies, if he has a son, who has arrived at the age of manhood, and who bids fair to make a good chief—that is, if he possesses a good form, has good bodily powers and mental faculties—is brave, sedate, wise and prudent, he generally succeeds his father in the government, on his father's demise. If the chief, at his death, leave no son who is qualified for the high office of chief, but wills it to some other person, he succeeds to the government. If the chief has no son at his death, it is commonly the case, that his brother's son succeeds him. The line of succesion may run out for want of a lawful heir, which is always supplied by an election. It may be changed too, where the heir is unqualified for the station. Great deference is always paid to the will of the dying chief, but every such case is always laid before a full national council, whose decision is final (p. 97).

A chief may be degraded from his rank for bad conduct. . . .

There is in every tribe, what answers to a standing army among us. The profession of arms holds out, to the great mass of the common people, the only road to the temple of fame. . . . The young man, who aspires to the honorable distinction of a "brave" or warrior, must exhibit such traits of character, as are deemed necessary for a soldier to possess, before he can be admitted into the army. When admitted, he wears on his head just as many feathers of the bald eagle, as he has slain human beings, and the size of the feathers indicate the size of his victims. . . . If the warrior has taken a captive, he has a human hand as large as life, painted either on his face, or on some part of his body, or on his blanket, some individuals have several such hands painted upon them (p. 98).[9]

At the head of the army, belonging to each tribe, there is a person who occupies the same station as a General does with us, and he appoints all the inferior officers. The chiefs when met in council, call into it, their warriors, with whom they consult, but frequently they are called to receive the orders, which are obeyed to the letter. This council call before them, persons who are interested in the trial . . . (pp. 98, 99).

If the Senate of the United States is the mildest, the most patriotic and wisest legislative assembly in the civilized world, as it truly is, the Winnebago council, is decidedly at the head of the savage world. . . . The great body of the people have very little influence, almost none, with this council, and they never appear before it unless they are summoned to attend it.—They have no voice in electing the chiefs and in fact no political influence. The civil chiefs and the chief warriors, have in their hands, the whole government of the community, and they govern as they please. Disobedience to the orders of the rulers is punished with death, though, like the British nation, the Indians are not savages enough to cut the traitor into quarters after hanging him until he is dead (pp. 99, 100).

The female part of it, exercised the same influence among the women, that the chiefs did among the men, and the presents they expected from us, had to be better, than those given to the common people. The daughter of a chief, never mar-

[9] Quite different from the data given by Radin, The Winnebago Tribe, pp. 161, 162.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

selves connected with life by means of that organ which Earthmaker gave us as a measure of things.[21] I send forth my greetings to you all.

Then he who was impersonating the Disease-Giver spoke:

War-bundle owners, relatives seated around here, I greet you all. This is indeed a marvelous performance that we have witnessed and he who was able to do it must surely be a marvelous man. Very few people listen to the advice of their parents but he must have been one who did and that is why he has done so well. The members of his clan have been sincerely worshiping the spirits. He who originally made this war-bundle ritual was like a spirit in power and what he told them to do they are doing in every detail. It is good work they are doing. Sufficient food are they offering to those in control of war powers for the spirits easily to take cognizance of it. They have placed ample tobacco and different kinds of buckskin within reach of the spirits. To you, O Disease-Giver, a pleasing white buckskin has been strung out in offering and with it a pleasing red feather as a hair ornament. How indeed would it be possible for the spirits not to recognize these offerings? And if they recognize them then we who are impersonating the spirits, will also receive the benefit of the blessings of war and life, extended to the host.

Long ago our ancestors asked the spirits to bless them so that then they might live happily. Here we are sitting around the fireplace and the life that the host and his friends have asked for, the spirits are not merely extending to them

[21] A very curious circumlocution for stomach. He means, of course, all the food that has been eaten.

Crashing Thunder

*159 764 775 539 just like the former one. Point the stem of your pipe toward him and he will be very thankful and smoke your pipe. Then make your request—that you be permitted to pass—and he will grant it. As you continue you will come to a round lodge where you will find an old woman. Point your pipe at her and she will permit you to go ahead. Your hair will now have become white but you will not be unconscious. On the contrary you will be in complete possession of your senses. Then you will come to the place where he who is in control of all the souls sits. Go toward him and [776] point your pipe at him. When he is smoking it ask him to show you the road to Earthmaker, our father, and he will point it out to you. Then you must proceed until you come to Earthmaker. When you get to him, point the stem of your pipe toward him and if he takes it and smokes it you must say, "Earthmaker, our father, you know very well what kind of a life I have led." Then he will answer, "My son, you have done well."

*159 764 [267] [301] [769] After this speech the body was dressed by the person who was to do the actual burying. The best clothes of the deceased were put on, beads placed around his neck, bracelets on his wrist, rings on his fingers and earrings in his ears. It was then placed in the casket.

When the grave-diggers completed their work, the mourners blackened their faces with charcoal and the corpse was taken up by the man to whom this duty was assigned. The mourners followed behind weeping. Thus they proceeded to the grave. When they got there the corpse was immediately placed in it. Then the chief mourner stepped across the center of the grave and the others did the same. When they started

*159 584 ● 301 [992] [531] [300] * 159 584 * 159 585 [841]

After a short time she came back all dressed up and ready. She had on a waist covered with silver buckles and a beautifully colored hair ornament; she wore many strings of beads around her neck and had bracelets around her wrists. Her fingers were covered with rings. She wore a pair of ornamented leggings and ornamented moccasins with wide flaps. In each ear she had about a half dozen ear-holes and they were full of small silver pieces made into ear ornaments. She was painted, her cheeks red, and the parting of her hair red. She was all dressed up.

I came to her on horseback. Then we rode together. We were not going to return to the place from which I had started that night, because I had been previously asked to sing at a Medicine Feast at a place on our way home. On the way I therefore hid the girl near the place where the feast was to be given.

The girl had a red blanket, and I hid her under a small oak bush. Unfortunately it rained all that night and the next morning, and when, early in the morning, I went to where I had hidden the girl I found her still there, but soaked through and through from the rain. Her paint was smeared all over her face in such a way that she could hardly be recognized. When we arrived home my grandfather's wife came out to meet us. She helped the girl down from the horse and took her into the lodge. Then we ate and when we were through the girl took off her clothing and gave it to my grandparents who in return gave her other clothing. After the girl had stayed there three nights she had her menses and had to go to her special lodge and sleep there.

§22. *We Kill a Pottawattomie*

*159 588 839 I never married any woman permanently. I would live with one for awhile, and then with another. Sometimes upon my return after an absence I would find my temporary wife living with another man. This is the way in which I acted.

*159 787 721 My father had brought me up and had encouraged me to fast, so that I might be blessed by all the spirits that exist, and thus live in comfort. My father had raised me so that I should desire to obtain war honors,[28] so that I should not be like one who wears skirts. That [624] was the reason he had me join the Medicine Dance so that people should not be able to ridicule me. My [867] father taught me to lead a sober and sane life and my grandfather, during the time I lived with him, had told me the same. They both encouraged me to give feasts and to ask the spirits for war honors.

*159 721 At that time I had a comrade, and one day he said to me, "We have been thinking of something, have we not, friend? We ought to try and obtain some external emblem of our bravery. Do we not always try to wear feathers at a Warrior Dance? Well, then, let us try

[554] [28] These war honors were the following: touching the body of a slain enemy first, killing an enemy, touching the body second, touching it third, stealing a horse. All of them entitled the possessor [301] to wear an eagle feather in his hair.

*159 over until the following spring. It was enough to cause
648 one to say "Oh, my!" in impatience. During the win-
[531] ter we used to make bead work and compete with one
• [301] another as to who could do the best. We made beaded
finger-rings, and these were always purchased by some
[432] one. By selling these rings we thus made quite a good
deal of money. We also made suspenders. I made
thirty of them and sold them for seven dollars a pair.
We thus had plenty of money and drank all the time.
There were some prisoners locked up together with us
whose terms were almost over, and these were allowed
to go outside. They would buy us the whisky. We
[525] gambled, too, playing for money stakes.

One day my wife came to visit me. I talked to her through the iron grating. I was allowed to talk to her for a long time. All I could do was to desire her. I
[152] wanted her badly. When the wives of the others came, they felt just as I did.

[578] Once we had a fight. We had been drinking and
[293] were disputing about a game. Afterwards we were quite humble about it.

*159 Shortly after this we found out that my wife had
152 married again. I did not feel like eating, but I tried
648 hard to do so, because I thought that the others would
837 notice it. Then I said to them, "I am glad to hear about this report that my wife has married again. When I get out of prison I will pay the one who has married her, for he is taking care of her until my release. Indeed I have felt quite uneasy about her for some time. Now I feel quite relieved, for she is being